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Christian Science
Its Manifold Attractions
By Rev. H. Lincoln Moore, D.D.



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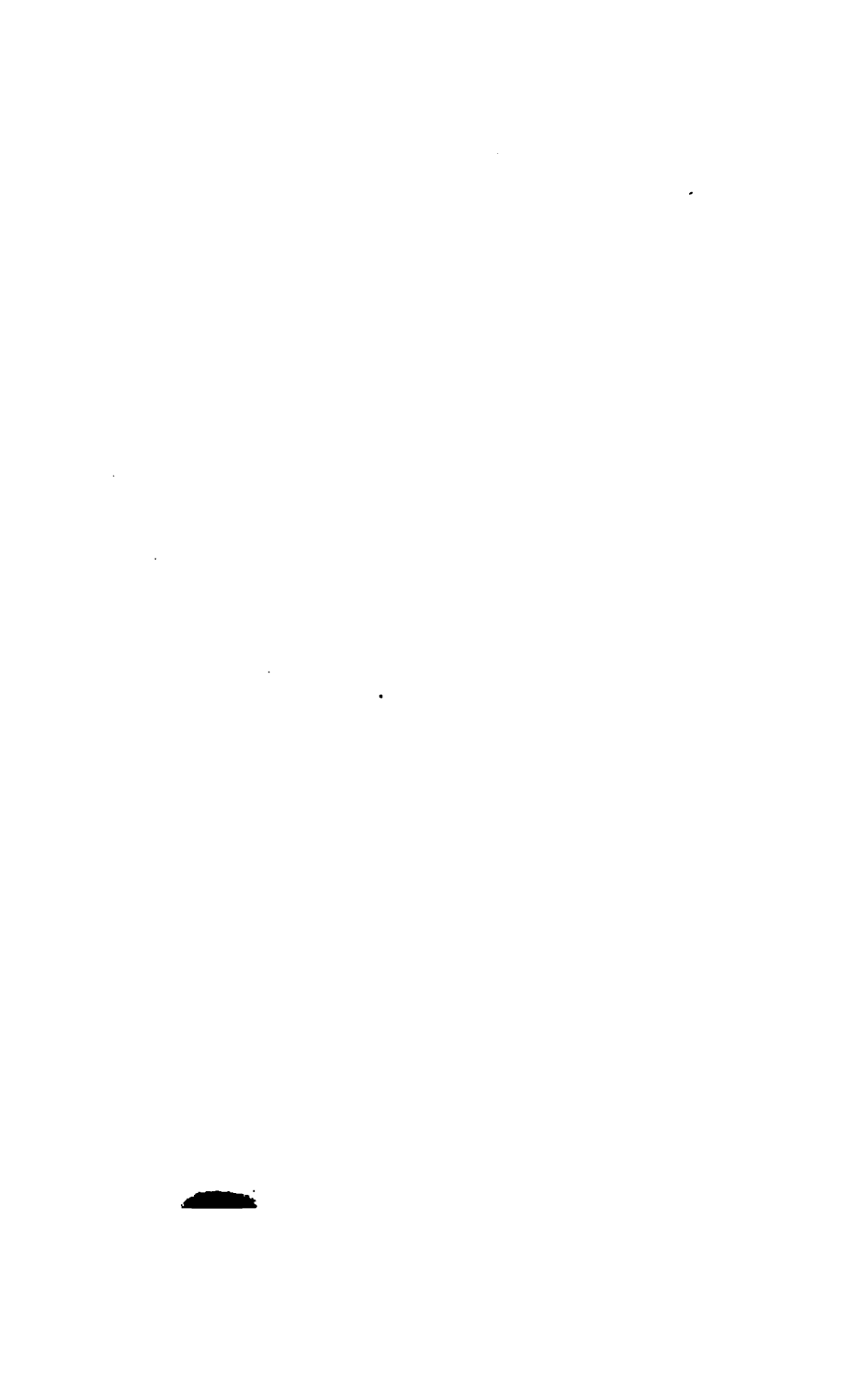
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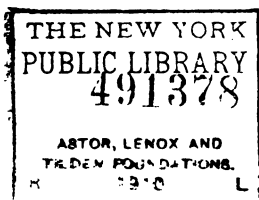
BY
Rev. A. LINCOLN MOORE, M. A., D. D.,
Minister at Riverside Baptist Church,
in New York City.

"Prove all things."—*Paul*.
"They shall turn away their ears from the truth, and shall
be turned into myths."—*Paul*.

SIXTH THOUSAND.

THEODORE E. SCHULTE,
132 East 23rd Street,
NEW YORK.

N. Y.



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by
A. LINCOLN MOORE

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To my friend, Mr. C. M. B., whose stalwart
championship of truth, unwavering hostility to
error, and ardent love of evangelical religion
has been the inspiration of the Author, this book
is respectfully dedicated.

A. L. M.



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FOREWORD.

The following pages present, in condensed form, some of the manifold attractions of "Christian Science." Its history, name, personality, literature, philosophy, theology, therapeutics and doctrines are set forth in all their seductiveness. The proclamation of Christian Science that sin is a delusion of mortal mind, constitutes its crowning attraction. A groaning creation, which has travailed in pain until now, learns that it was mistaken in the symptoms, that pain and suffering, heartache and death—the result of sin—are simply the mistakes of "mortal mind." The message of "Christian Science" that "man is incapable of sin," is a most welcome announcement to the modern transgressor. Soothing, indeed, are these dulcet words, to the consciences of multitudes of sinners, both great and small, who find in this new and attractive "gospel" the "invention" and "discovery" of Mrs. Eddy, mollifying ointment for every wound!

If the attractions of Christian Science are

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not unfolded in all their amplitude and fullness in this little volume, the Author desires to state that a further discussion of this attractive phenomenon is now in process of preparation, entitled *Christian Science in Court*, which will soon be issued from the press.

The writer desires to express to the Rev. David C. Hughes, D. D., Rev. Hervey Wood and Dwight L. Hubbard, M. D., his thanks for valuable suggestions in the preparation of this brochure.

A. LINCOLN MOORE.

Study of The Riverside Baptist Church, in New York, Jan. 15, 1906.

CHAPTER I.

HISTORY.

Christian Science has a most attractive history. It is an old thing with a new name. The ancient Greek philosophers, and the venerable teachers of India held many of the views now promulgated by modern Christian Scientists. The period immediately preceding and following the introduction of Christianity, was characterized by the rise and development of many new and eccentric systems in religion and philosophy. Chief among these systems were Gnosticism, Theosophy and Neo-Platonism. The Neo-Platonists professed to be hierophants as well as philosophers, and exhibited a tendency toward mysticism and magic. Many of these ancient worthies claimed a special divine illumination and professed to have the power to work miracles, heal diseases and raise the dead. The intellectual unrest and the inquiring spirit of the age led many to become disciples of these teachers, who made such pretentious claims, and who spoke so learnedly and mysteriously of the

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occult principles which govern the universe. Through the intervening centuries, there were many manifestations of similar vagaries and extravagances, called by various names, such as Spiritualism, Mesmerism, Hypnotism, Theosophy and Faith Healing. The credulity, exaggeration, deceit and abounding falsities of all these erratic systems find a recrudescence and rehabilitation in the deliverances of Mrs. Eddy, the self-styled "Founder" and "Discoverer" of Christian Science.

The history of this remarkable woman is most interesting. She claims that the revelation of Christian Science was given her in 1866, after she had passed through a marvelous series of preparatory experiences. Just what these experiences were is not fully told, but the reader is left to infer that they were at least supernatural. Mrs. Eddy's autobiography—"Retrospection and Introspection"—gives considerable information regarding her antecedents, childhood, ambitions, struggles and mission. She says: "My ancestors, according to the flesh, were from both Scotland and England." Here is recognition of the existence of flesh and blood and also the acknowledgment of the material locality of Scotland and England. Then she

soberly tells the world, that even as a child, it was evident that she was marked out for some great and special revelation. She affirms that as a young girl, like Joan of Arc, she heard voices calling her by name, and at the age of twelve years, she united with the Congregational Church, at Tilton, N. H. This, of course, is suggestive of the age when Jesus went into the Temple at Jerusalem. She modestly refrains, however, from saying that all were astonished at her "wisdom and understanding." A resident of Tilton, where this Congregational Church is located, has investigated this statement, and ascertained from the church clerk that Mary Baker was seventeen years old when received into its membership. Her possession of superior wisdom is at least implied, in the modest words: "My father was taught to believe that my brain was too large for my body." If her subsequent promulgation of false and injurious notions concerning physiology, *materia medica*, sanitary science, philosophy and the realities of the universe, together with her denial of New Testament truth and the perversion of Scripture, are indicative of intellectual ponderosity—then we must admit, that even as a child her brain must have outweighed her body. Possessing such a

mind, it was easy for her to arrive at the conclusion that matter is non-existent and that "Mind" is all. Still further, Mrs. Eddy says: "The motive of my early years has never changed. It was to relieve the sufferings of humanity by a sanitary system that should include all moral and religious reform." Christian Science is a "Sanitary System." It is a sort of patent panacea applied to patients by having them repeat certain magic words and incantations. It forbids the use of medicines and denies the existence of disease. Mrs. Eddy says: "Treatises on anatomy, physiology and health sustained by what is called natural law, are promoters of sickness and disease." And, again, "When there are fewer doctors and less thought is given to sanitary subjects there will be better constitutions and less disease." Thus, to establish her inspired "Sanitary System," she puts herself in direct opposition to modern progress and discredits the medical profession.

Medical science is the greatest boon of our age. Our skilful physicians are our greatest benefactors—the silly utterances of Mrs. Eddy to the contrary notwithstanding. A noble profession is that of the physician. All ages have woven the garland for the doctor's brow:

**"A wise physician skilled our wounds to heal,
Is more than armies to the public weal."**

He puts his hand upon the fluttering pulses of life. Standing between us and the grave, with his back to the tomb, inch by inch, he fearlessly fights back sickness and death from our homes. Braving contagion, responding to every call, entering the cheerless garret and the gloomy cellar, as well as the palace and the court, he seeks to alleviate the sufferings of afflicted humanity. God bless the physician! giving eyes to the blind, and hearing to the deaf, and speech to the dumb, and feet to the lame, and calling back to life those who were in the very shadow of the tomb. Christ, himself, was not only preacher, but physician, surgeon, aurist, ophthalmologist—and under His mighty power, optic and auditory nerves thrilled with light and sound, and the club-foot was straightened and the foaming maniac became calm as a child, and the streets of Jerusalem were filled with jubilant throngs whom he had healed.

To medical science, which Mrs. Eddy would destroy, the world is indebted for many invaluable discoveries. Epidemics are prevented and their causes explained. Medical Science has shown that cholera is produced by vibrio, a mi-

nute organism that lives in water and that enters the human alimentary canal with food or drink. Infection is prevented by swallowing only those things that have been boiled. Anti-cholera serums have been used successfully. Medical Science has shown that plagues, such as the black death, which devastated Europe, were not visitations of Divine wrath, but were due to the invasion of a minute organism, discovered simultaneously by Kitasato and Yersin, in 1894. Medical Science has demonstrated that this microbe may live not only in human bodies, but also in the bodies of rodents, such as rats and mice. It has revealed the fact that yellow fever germs are often carried by mosquitos. Terrible epidemics, which formerly were veritable scourges and of frequent occurrence, are now effectively guarded against and definitely averted by the advance of medical knowledge. In India, the great loss of life by epidemics is due to the ignorance and fanaticism of the people. Instead of following the course prescribed by medical science, the inhabitants still cling to the rules of the Brahministic religion. Their conceptions of cleanliness and purity are religious and not those of medicine and bacteriology. No fact is more firmly estab-

lished than this, that as the knowledge of medicine and hygiene and sanitation advances and becomes spread among the people, epidemics and diseases become less frequent and less fatal.

Great stimulus was given to medicine and surgery by the discovery of Pasteur, that inflammation was produced by the presence of minute organisms. This fact was applied first to surgery. Lord Lister succeeded, by the use of antiseptic dressings, in preventing the contamination of wounds, and at once saw a vast reduction in the number of deaths following surgical operations. Since the discovery of anaesthetics and the use of germless dressings, surgery has been developed in a marvelous fashion, and multitudes of sufferers have been restored. A comparison of the mortality in the different wars affords a means of ascertaining the progress of surgical treatment of gun-shot wounds. The minimum percentage of mortality was reached by the Japanese in the recent war with Russia, and was entirely due to modern medical skill and antiseptic surgery. Yet Mrs. Eddy would abolish all medical knowledge and banish all physicians. Many infectious diseases are prevented by the use of attenuated virus. Vaccination has almost entirely eradicated small-pox.

Anti-diphtheritic serum, introduced by medical science about nine years ago, has been proved to possess both preventive and curative properties. Its use has reduced the mortality of this dread disease from sixty per cent. to about twelve per cent. Yet Christian Science would destroy the practice of medicine. The curative value of serums has been applied to other diseases with equal success. During the past twenty-five years, medicine has entered upon a new epoch and conferred untold blessings on suffering humanity.

Yet Mrs. Eddy says that "treatises on anatomy, physiology and health are promoters of sickness and disease, and when there are fewer doctors there will be less disease." She would destroy the most beneficent of the sciences, abolish all physicians and turn the world back to barbarism and darkness. She would transform the garden of a Christian country into the desert of Paganism. If Mrs. Eddy's views are true, then the progress which the world has made in medical knowledge and sanitation is, in reality, retrogression; then decay, putrefaction, germs, microbes, cholera, yellow fever, diphtheria and the bubonic plague are illusions of mortal mind; then medicine, hygiene, diet



and exercise are useless; then sewers are unnecessary, boards of health superfluous, and street cleaning valueless. Here is, indeed, the "gospel of dirt." If her followers were consistent, they would bathe only in mind. Mrs. Eddy says: "Bathing and rubbing to alter the secretions or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing." "The daily ablutions of an infant are no more natural or necessary than it would be to take a fish out of water once a day and cover it with dirt, in order to make it thrive more vigorously thereafter in its native element." Thus, Christian Scientists are inconsistent if they bathe in water.

That a "Sanitary System" such as this, though bedecked in a religious garb, should secure a large following, is not highly complimentary to our age. The question naturally arises, where did Mrs. Eddy get such erratic views as proclaimed in "Science and Health?" She says they were given her by inspiration. The seal of Christian Science contains these words of our Saviour:

"Heal the sick, raise the dead, cleanse the lepers, cast out demons." Christian Science certainly cannot regard this text as applying to

itself, for it in no wise has proven itself justified in making any such claim. The words just quoted, as any one can see by referring to Matthew x: 8, were spoken to the twelve apostles, who had just been appointed. They, in no wise, refer to any others than the apostles.

"Mrs. Eddy, let it be remembered, professes inspiration. Now, with this claim of inspiration in mind, it is singular that the claims of Christian Science are based almost entirely upon the literal interpretation of that passage in Mark xvi: 17, 18:—"And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay their hands on the sick, and they shall recover." Now, Mrs. Eddy declares that this text is to be literally interpreted. She asserts that these words constitute a positive command. There are five reasons why Christian Science has no right to base its system upon these words:—1. It does not cast out devils, but has a good-sized, lively devil of its own which needs to be cast out; 2. It cannot take up serpents without harm; 3. It cannot drink poison and escape the effect: 4. It does

not lay its hands on the sick and recover them. Mrs. Eddy positively declares that no true 'scientist' must lay hands on the patient. But the greatest reason of all why Christian Scientists cannot consistently regard this passage as giving them authority is found in the fact that *these words are not found in the New Testament*. The oldest manuscripts have no such words; and no scholar regards them as authentic. If Mrs. Eddy was inspired to interpret the Scripture it is a wonder that she was guilty of this blunder."

Mrs. Eddy puts herself on an equality with Christ; indeed, she asserts her superiority in these words: "Our Master healed the sick, practiced Christian healing and taught the generalities of its divine principles to His students; but He left no definite rule for demonstrating this principle of healing and preventing disease. This remained to be discovered by Christian Science." If Mrs. Eddy were to submit to crucifixion and death, and rise again on the third day, we might attach some importance to her claims. Impostors, however, are not fond of suffering and death.

Mrs. Eddy was formerly a disciple of Dr. P. P. Quimby, a spiritualist, who possessed a re-

markable magnetic power, which he employed successfully in the treatment of certain diseases, and her teachings are merely the echo of this man, though she now claims to have repudiated his doctrines and "discovered" Christian Science after her instructor's death. Letters are extant, in which Mrs. Eddy effusively thanks Dr. Quimby for leading her aright and teaching her the mysteries of Divine healing or science. When confronted with these proofs of her indebtedness to her teacher, she said that those letters were written by her "mortal mind," and that she had discovered Christian Science, unaided by human help, with her "immortal mind."

Mrs. Eddy's veracity is put under suspicion by her words. Mark Twain well says "that she is by a large percentage the most erratic and contradictory and untrustworthy witness that has occupied the stand since the days of the lamented Ananias." To Mrs. Eddy, however, undoubtedly belongs the credit of inventing the name of Christian Science, but the thing itself was given to her by others, and is not a modern "invention" or "discovery."

CHAPTER II.

NAME.

The name, Christian Science, given to this religious phenomenon is most attractive, and is indicative of the worldly wisdom of Mrs. Eddy. A bad thing under a good name will attract many thoughtless people, who otherwise would turn away in abhorrence. An attractive name always dignifies an evil thing. Satan has the power to transform himself into an angel of light. Sin can adorn and beautify itself. Error can array itself in white robes, that resemble the white robes of truth. A butterfly is only a transfigured worm, beautified with brilliant wings and variegated colors. Christian Science is an attractive butterfly, adorned with borrowed finery, disporting itself in the religious atmosphere. Stripped of its abounding falsities and ambitious pretensions and examined in the light of reason and revelation, it is found to be a slimy, repulsive worm. Christian Science is the more dangerous because it is an evil which sparkles and shines; it assumes attractive and

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subtle forms; it boasts of virtue, and art, and science, and progress; it enthrones itself in fashion and the home of wealth and claims the authority of revelation and usurps the name Christian. Sin, as a caterpillar, is bad enough, but sin as a butterfly—as Christian Science—is a thousand times worse. God said to Israel: "Every creeping thing that flyeth is unclean to you."

The euphonious, but misleading, title, Christian Science, is one of the most valuable assets of Eddyism. Christian is, indeed, a blessed and significant name. It is a mark of distinction, deriving lustre and glory from Christ himself. Given at first in derision, as a mark of opprobrium, gradually through the centuries, it came to be regarded as the highest badge of honor. To-day, all that is sweet, pure, good, holy, heavenly, Christlike and Divine is expressed by the word Christian.

Science is also a noble word. It is derived from the Latin "*Scire*," to know. It deals not with conjectures or hypotheses, but with facts. It is a word that possesses an additional dignity and charm, because it has a learned sound. It is the word of the academy, university and schoolman.



The name Christian Science is, therefore, doubly attractive. Many who are untaught in the Scriptures and totally ignorant of science, embrace Eddyism with avidity, because of its high-sounding appellative. The shallow and superficial, especially, delight to be known as Christian Scientists. They always emphasize the last word. It sounds learned and erudite, and indicates broad culture and liberal attainments.

Christian Science, however, despite its attractive name, is neither Christian nor scientific. It is true that the Christian Science text-book contains such orthodox expressions as: "Sin makes its own hell," and "Goodness makes its own heaven," "Jesus bore our infirmities," etc. Before proceeding far, however, you are told that there is no sin, no devil, no hell, no heaven; that Jesus was a mere man; that His body was unreal, and that our sins which He bore in His own body on the tree are "illusions of mortal mind."

The compiler of the Christian Science Hymnal has drawn largely from such orthodox and evangelical hymn writers as Montgomery, Doddridge, Watts, Wesley, Bonar and Cowper. Evangelical Christians, who attend the Chris-

tian Science meetings are thrown off guard by the singing of these hymns, and are led to believe that a system which possesses such a hymnology must be christian indeed. Many of these hymns are, in reality, prayers, which lift the soul heavenward. But Mrs. Eddy does not believe in prayer and says: "It is vain and selfish to stand still and pray, expecting, because of another's goodness, suffering and triumph, that we shall reach his harmony and reward."

Christian Science claims to represent the mind of Christ, and is so cunningly devised as to deceive the thoughtless and, sometimes, the very elect themselves. There are elements of truth in Christian Science, for no system of belief can attract and influence men unless it possesses some foundation, from which it may proceed, by erroneous deductions, to illogical conclusions. There are truths in Mormonism and Dowieism, and there are truths in Christian Science, mixed, however, with a vast conglomeration of error. Many of the devotees of Mrs. Eddy have been deceived and, not being sufficiently instructed either in Christian doctrine or scientific knowledge, are unable to extricate themselves from the intellectual labyrinth and metaphysical difficulties of the cult. It would



be both uncharitable and unphilosophic to say that all the Christian Science teachers and adherents deliberately deceive the incredulous. Some of them are self-deceived and are to be catalogued with those untaught and unstable souls "who wrest the truth in error, and having in themselves no steadfastness, draw others after them to the denial of the faith and their own destruction." Christian Science is so attractive that its votaries seem to have lost the power of distinguishing the reasonable from the absurd, the true from the false, the right from the wrong, the perfect from the imperfect and the worthy from the unworthy. Therefore, we are justified in concluding that their development is abnormal, their culture is sickly and their knowledge is awry. Dr. T. J. Hudson is right when he says that "Christian Scientists lack a fine appreciation of humor, a keen sense of the ridiculous." The possession of a true sense of humor would enable them to recognize and appreciate incongruities and absurdities, and deliver them from innumerable follies. Those who accept the teachings of Christian Science deliberately turn their backs upon the Redeemer, who, as the Lamb of God, came to take away the sins of the world. Enamored of

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a falsehood, led captive by a lie, they reject the truths of revelation to accept the myths of imagination.

CHAPTER III.

PERSONALITY.

All the religious systems that have ever blessed or cursed the world have been built up around the personality of their founders and leaders. Mohammedanism centres around the fiery and dominating personality of Mahomet, the child of Abdallah; Mormonism around the grotesque personality of Joseph Smith, the adulterer and impostor; Dowieism, around the striking and spectacular personality of Dowie, the self-announced prophet, Elijah, the Restorer. Christian Science, also, is built up about a most attractive personality. Mrs. Eddy is a very remarkable woman. She is endowed with many graces, which attract attention and give charm to her mystical utterances. Her devotees are devotedly attached to her. Many have exalted her to the rank of a demi-god. She may be appropriately called the high-priestess, or female divinity, of Christian Science. She arrogates to herself supernatural powers. Intoxicated by the adulation of her votaries, she ✓

boldly proclaims her equality with Jesus. Christian Scientists regard her as infallible, and affectionately call her "Mother," "Mother Mary" and "the Mother."* The fulsome flattery of her enthusiastic and adoring disciples is almost nauseating. A Christian Science lecturer, in a recent address, said:

"Less than forty years ago, in lofty spiritual isolation, there stood a woman, Mary Baker Eddy, on the mountain-top of vision, kissed by the rising sun of righteousness, with healing in its beams. Solitary as the great explorer who stood on a lonely peak in Darien, an unknown continent to the north and south and a vast ocean on either side, Mrs. Eddy saw behind her the vast sea of human thoughts swelling and raging in tumultuous struggle, and before her the peaceful Pacific, an ocean of spiritual understanding and love. * * * Her life gives forth a radiant light; she commands the admiration of the world and the ages call her

*The title of "Mother" was assumed by Mrs. Eddy, in May, 1890. In response to the greeting of the National Christian Science Association, in session in New York, she sent this telegram:

"All hail! He hath filled the hungry with good things and the sick hath he not sent empty away. Mother Mary." (Official Report, page 24.)

blessed.”* “Works, not professions, crown her years of toil, and willing thousands, with dignified gratitude, love to call her by the endearing term of ‘Mother,’ for she has interpreted to a needy world the nature of the divine maternity, yea, the Father and Mother God.”†

She is practically worshiped by some. One of her followers professes to have raised a dead child to life by her incantations, and in writing “Mother” an account of the performance, concludes thus “My daily prayer is to be more spiritual, that I may do more as you would have me do * * * and may we all love you more and so live it that the world may know that the Christ is come.”‡

A noted Christian Science lecturer says: “We consciously declare that ‘Science and Health with Key to the Scriptures,’ was foretold as well as its author, Mary Baker Eddy, in Revelation X. She is the ‘mighty angel,’ or God’s highest thought to this age (verse 1), giving us

*From the address of Mrs. Sue Harper Mims, C. S. D., in the Academy of Music, at Richmond, and reported in the *News Leader* of November 13, 1905.

†Dr. Carl Norton, one of the favored lecturers of the Society.

‡Printed in the Concord, N. H., *Independent Statesman*, March 9, 1899.

the spiritual interpretation of the Bible in the 'little book open' (verse 2). Thus, we prove that Christian Science is the second coming of Christ—Truth—Spirit.”*

So powerful is the charm of Mrs. Eddy's personality over her hypnotized constituency, that her slightest suggestion is implicitly obeyed. To increase the revenue of the Society, souvenir spoons of silver and gold, appropriately designed, were added to the long list of wares, and offered for sale at attractive prices, viz: three dollars for plain silver and five dollars for gold-plated ones. These spoons were advertised thus: "On each one of these most beautiful spoons is a motto in bas-relief, that every person on earth needs to hold in thought. Mother requests that all Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it one dozen spoons, that their families may read this motto at every meal and their guests be made partakers of its simple truth. (Mary Baker Eddy.)"† The following is a testimonial as to the value of these

*George Tompkins, C. S. D., a favorite lecturer of the cult.

†*Christian Science Sentinel* of Jan. 26, 1899.

spoons: "The inscription on the souvenir spoon has enabled me to have a beautiful demonstration over the claim of hunger that was unnatural even to mortal mind."* This is a sample of what is being continually printed in the *Christian Science Journal*. Regarding this publication, Mark Twain says: "I wish it were in refined taste to apply a rudely and ruggedly suggestive epithet to this literary slush-bucket, so as to give an accurate idea of what it is like. I am moved to do it, but I must not; as it is better to be refined than accurate when one is talking about a publication like that."

Mrs. Eddy's history is almost as fascinating as her personality. Her full name is Mary Moss Baker, Glover, Patterson, Eddy. ✓ "Her career and exploits as lecturer, clairvoyant and soothsayer, as single and married, divorced and remarried, reveal the fact that she has not always regarded matter and flesh as delusions of mortal mind." Thirty-five years ago, Mrs. Eddy opened a sort of faith-cure boarding house, which she called by the grandiloquent name of "Massachusetts Metaphysical College." She

**Christian Science Journal*, March, 1899, p. 870. The writer must have bought a gold-plated spoon, judging from the results obtained.

was then a blooming matron, with considerable matrimonial experience, and was seeking an easy, pleasant and profitable means of earning a livelihood. For about fourteen years she conducted this establishment with increasing success. Her students paid from \$300 to \$400 for the course of study, extending over a period of three weeks. Mrs. Eddy confessed that her income from the Metaphysical College aggregated \$40,000.00 a year. Fifteen years ago she opened her first church of Christ Scientist in Boston, with twenty-six members, which is now reported to have a membership of 35,000. It is said on reliable authority that her profits and bequests from the faithful, during the past ten years, have aggregated one million dollars. Whatever her philosophy, regarding the non-existence of matter may be in theory, in practice Mrs. Eddy highly prizes such gross material things as silver and gold. She has always been willing to exchange abstract theories for concrete dollars and is now wealthy beyond the dreams of avarice. Her phenomenal success in this particular will greatly encourage the inventors of novel sects, and we may confidently expect a large crop of greedy schemers, who, while masquerading under the garb of religious



teachers and prophets, will have an eye to business and their own enrichment.

In the seclusion of her beautiful home at Concord, surrounded by all the comforts and luxuries that vast wealth can procure, Mrs. Eddy, now a decrepit old woman, is passing the evening of her eventful life. Reference is made to her decrepitude, not as a reproach, but simply to show the absurdity of her own words, "decrepitude is not a necessity of nature, but an illusion that can be avoided." She "takes no patients and declines medical consultation." Only those are admitted into her sacred presence who are wise enough to deny the testimony of their senses as to old age, even when they see unmistakable proofs of decay and senility. She occasionally condescends to give her devotees a long-distance, spectacular view of herself from the second-story balcony of her house for a few minutes, and then discreetly withdraws from sight, thereby proving her own words that "decrepitude is an illusion that can be avoided." Her silence is now and then broken by brief oracular messages to the faithful, expressed in ambiguous terms.

CHAPTER IV.

LITERATURE.

Any religious movement to be permanently successful must have a literature, or sacred book. Mohammedanism has its Koran; Confucianism its Analects; Brahmanism its Vedas; Mormonism its Sacred Book, and Christian Science has its inspired revelation—"Science and Health." Mrs. Eddy has been a prolific writer. She possesses a genius for writing nonsense, as her best known work, "Science and Health" duly attests. This volume has over six hundred pages, and has passed through two hundred and forty-seven editions. The author claims that it was a direct revelation from God. Joseph Smith made the same claim for the Book of Mormon. Mrs. Eddy, with colossal self-assumption asserts her infallibility, saying: "No human pen or tongue taught me the science contained in this book, Science and Health, and neither pen nor tongue can ever overthrow it." Her devotees call this book, "profound," "crystalline," "spiritual," "vivifying," "therapeutical" and "inspir-



ing." These conclusions must have been reached by processes of the "immortal mind," which according to their theory, has no apprehension of material things, for even to the ordinary, untrained "mortal mind" the book is a confused jumble of disjointed, illogical and egotistical assertions, without foundation in reason or common sense. The book is silly, crude, stupid, unphilosophic and as shallow and obscure as a wayside mud-puddle. Entirely destitute of literary grace and elegance, *Science and Health* is simply an accumulation of heterogeneous and meaningless phrases, collocations of words and terminologies as mixed as chaos and as vague as space. As Mark Twain has well said, "it suggests a dictionary with the cholera." The Author makes this candid confession, however, "After my discovery of Christian Science, most of the knowledge I had gleaned from school books vanished from me like a dream"—a statement, the trained reader anticipated, and which affords the explanation of the involved, illogical and unphilosophical conclusions, and unsupportable stupidity of the entire work.

Yet Mrs. Eddy claims that this book was divinely inspired. These are her words: "God had been preparing me for the reception of a

final revelation." Christian Scientists unreservedly accept it as a divine revelation, and, at the same time, assert the inspiration of the author. A prominent "teacher" and "healer," in conversation with the writer, recently said: "Mrs. Eddy was divinely inspired just as Moses, John and Paul were inspired. Her writings, however, possess a superior value, as they are a later revelation of the Divine Mind."

Mrs. Eddy, with charming *naïvete*, confesses that this "final revelation of absolute principle," was kept back until it could be published "profitably." Since its first publication, *Science and Health* has been revised a number of times and copyrighted. The author's own actions convince every unbiased mind of the utter falsity and absurdity of her claim. Is it customary for divinely inspired writers to make merchandise of a "final revelation?" The only parallel case that can be cited is that of Simon of Samaria, who tried to make merchandise of a divine gift, and Peter, filled with holy indignation, said unto him: "Thou art in the gall of bitterness and the bond of iniquity." Until the followers of this new prophetess can prove that some other divinely inspired writer withheld the divine revelation until it could be published profitably,

copyrighting and frequently revising the same, and demanding an exorbitant price for this final revelation, the reader is justified in denying her inspiration and in classifying Mrs. Eddy with that infamous humbug, Simon of Samaria.

Some of the most monstrous delusions that have ever flourished in the world have been the offspring of old women or effeminate men. Shakespeare describes, most weirdly, in *Macbeth*, the frauds of the three witches, who placed in the cauldron :

“Eye of newt and toe of frog,
Wool of bat and tongue of dog,
Adder’s fork and blind worm’s sting,
Lizard’s leg and owlet’s wing.”

And this modern witch of Concord, in order to deceive the callow and unsuspecting, has mixed in her cauldron—theosophy, theology, therapeutics, philosophy, mysticism, pantheism, antinomianism, superstition, sentimentalism, spiritualism, mesmerism, hypnotism, together with a few morsels of truth, and dignified the obnoxious compound by the euphonious and misleading title *Christian Science*. It would be laughable, indeed, were it not so sad, to see so many thoughtlessly taking down, at one gulp,

the fearful concoction! The most startling tendency of our age is the avidity with which false and cast-off beliefs are revived and accepted. No superstition is so crude, no faith so absurd, no doctrine so ridiculous that it will not find adherents even in this much vaunted age and land of inventions, discoveries and scientific progress. Indeed, the American soil seems especially adapted to the growth and development of fantastic religions. Their success, at least, as money-making ventures, cannot be denied, as evidenced by the Mormons, Spiritualists, Economites, Theosophists, Dowieites and Christian Scientists.

The close observer is justified in concluding that the more absurd and preposterous the "ism" the larger will be its following. This fact is a sad commentary on the mentality of the age. "We devoutly believe that Mrs. Eddy is an instrument in the hands of God, not for the healing of the nations, but to humble us intellectually, by showing that, at the beginning of the twentieth century, professedly intelligent persons can be as easily duped by her as their forbears were by Cagliostro, at the close of the eighteenth century."

Mrs. Eddy's interpretation of the Scripture is

as remarkable as her literary productions. As an exegete, she is not to be commended. The following are a few examples of her method of wresting the Bible and perverting its meaning: "The word Adam is from the Hebrew 'Adamah,' signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables, and it reads, a dam, or obstruction. This suggests the thought of something fluid, or mortal mind in solution. Here 'a dam' is not a mere play upon words, for it means much. It illustrates the separation of man from God, and the obstacle, the serpent, sin, would impose between man and his Creator." This is silly, puerile and meaningless. As a specimen of genuine idiocy, it is unexcelled.

In reference to the experience of Moses, when he threw his rod upon the ground and it became a serpent, and, taking it up again, it became a rod, Mrs. Eddy says: "Then was metaphysical science discerned, and it became to him (Moses) the voice of God." Again, we read: "Jesus instructed His students, as proof of their Christianity, to heal the sick through Mind." "When Jacob wrestled with a man, it was not a personality but a sensual belief, and he wrestled 'until daybreak,' until the light of divine science re-

vealed the great fact of being, that there are no material senses." And yet people will turn away from evangelical teaching and swallow this and solemnly declare that they enjoy it!

Of the resurrection, the New Testament speaks with no uncertain sound, but see how Christian Science interprets the words of Paul: "Paul writes: 'If Christ, Truth, be not risen, then is my preaching vain,' that is, if the idea of spirit which is a true conception of Life, Truth and Love, come not to your thought, you cannot be benefited by what I say." Is not this a bold, impertinent, senseless perversion of Paul's language and thought?

Mrs. Eddy treats the sin of idolatry in these words: "Jesus urged the commandment 'Thou shalt have no other gods before me,' which may be rendered 'Thou shalt have no belief of life in matter.'"

The words of the trembling Felix to Paul, "Go thy way for this time; when I have a convenient season I will call for thee," are applied to Christian Science as follows: "The advanced thinker and devout Christian, perceiving its scope and tendency, will support Christian healing and Science. Another will say, 'Go thy

way for this time ; when I have a convenient season I will call for thee.' ”

The inspiring words found in Hebrews xii: 1 —“Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,” is perverted into: “Put aside material self and sense, and seek the divine Principle and Science of all healing.”

For cold-blooded perversion of the truth, flat contradiction of the passages treated and general mutilation of the Word of God, Christian Science and its “Founder” occupy the bad pre-eminence.

CHAPTER V.

PHILOSOPHY.

Science and Health is the most remarkable philosophical treatise ever given to the world. Its chief claim to distinction, however, rests upon the author's appalling ignorance of all true scientific knowledge. Mrs. Eddy has made the same blunder which every novice in philosophy makes, by assuming that matter is non-existent. "Christian Science reveals incontrovertibly that Mind is All in all, that the only realities are the divine Mind and Idea." "Mind is All and matter is naught."

This constitutes her "great discovery." Evidently, Mrs. Eddy never heard of Bishop Berkeley, and never read Turgot's History of Philosophy, in which her "discovery," is ridiculed a hundred years ago, as the first guess of every beginner. The foolish notion that mind is all is not the discovery of Mrs. Eddy. More than two hundred years ago the Jewish philosopher, Spinoza, said: "There is but one infinite substance and that is God." Yet Mrs. Eddy claims

to have gotten it by inspiration in 1866. Berkeley, born in 1685, asserted that spirit, or the thinking principle, is all that exists. Hume, the English Deist, denied the existence of physical objects and of the mind that perceives them. So much for the author's originality.

"Science and Health" stands as a colossal illustration of the vagaries of psychical illusion, revealing the fact that the subjective mind of the unfortunate author was dominated by false suggestion and that her reason was in abeyance. The resultant "is a travesty of undigested metaphysical philosophy displayed in a nimbus of religious cant." Its arguments are untenable, its reasoning illogical and the progress of the book is characterized by endless reiteration and circumlocution.

The four fundamental propositions of Christian Science, as summarized by Mrs. Eddy, are:

- (1.) "God is all."
- (2.) "God is good; good is Mind."
- (3.) "God, Spirit being all, nothing is matter."
- (4.) "Life, God, omnipotent Good, deny death, evil, sin, disease. Disease, sin, evil, death, deny Good, omnipotent God, Life."

These weighty deliverances, the author

proudly says, "will be found to agree in statement and proof, even if read backward." And again, the careful reader anticipated such a remark, and is quite ready to concede it of the entire work, for it matters little as far as the sense is concerned, whether it is read forward or backward, up or down, the result is always the same—confusion and chaos, unspeakable and profound.

In "Science and Health," muddy, abstract thinking is dominant and shuts out clear, realistic thinking about concrete realities; without the latter, true, scientific knowledge is impossible and the thinking issues only in a mediaeval jargon of words. The errors and superficialities of the book rest on the author's utter disregard of the real relations of knowing, feeling and willing.

The philosophy of Christian Science is a monstrous hodge-podge of monumental absurdities and destructive contradictions. The veracity and sanity of the author are put under suspicion by the following statements:

"The heart, lungs, brain, etc., have nothing to do with life."

"Generation rests on no sexual basis."

"Food neither strengthens nor weakens the body."

"Heat and cold are products of mind."

"Death, disease, sickness, sin, food, etc., are illusions."

"Bones have no substantiality. They are only an appearance, a subjective state of mortal mind."

Observation, experience, reason and common-sense all unite in denying such idiotic assertions. One more quotation from this "new science" will be sufficient: "There is no pain in truth and no truth in pain; no matter in mind and no mind in matter; no nerves in intelligence and no intelligence in nerves; no matter in life and no life in matter; no matter in good and no good in matter."

These incoherent statements are absurd in themselves and are only excelled by the sapient utterance of the Duchess, in "Alice in Wonderland," when she says: "Never imagine yourself not to be otherwise than what it might appear to others that what you were or might have been was not otherwise than what you had been would have appeared to them to be otherwise." Mrs. Eddy's statements are mere negatives and will admit of no logical conclusions. Logic is

the science of the necessary laws of thought. Logic declares that from negative premises no conclusion can be drawn. With the same facility or imbecility one might say: "there is no paper in this fibre, and no fibre in this paper; no metal in this type and no type in this metal; no reader in this book and no book in this reader," and of the author of such nonsense sane and sensible people would be justified in saying: "No head in intelligence and no intelligence in head."

A system which contains such absurdities and sophistries is surely not a "science." Therefore, "keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the faith." "Refuse profane and old wives' fables, and exercise thyself unto godliness."

CHAPTER VI.

THERAPEUTICS.

Christian Science makes its most pretentious claims as a healer of disease. It would have died at birth had it not been for these claims. Humanity, diseased and afflicted, has ever yearned for some panacea to cure the manifold ills that flesh is heir to. Quacks and charlatans, boldly asserting the possession of curative powers and magical remedies, have always succeeded in gathering a multitude of followers and in usually shearing them. People are willing to resort to any expedient, and to do anything, however absurd, if only thereby they are assured of freedom from pain and restoration to health. Mrs. Eddy, knowing this, wisely proclaimed that Christian Science was the long-sought, universal panacea, and, likewise, the fountain of perpetual youth. With characteristic egotism she solemnly asserts: "The perusal of the author's publications heals sickness constantly. If patients sometimes seem the worse for reading this book, the change may either

arise from the alarm of the physician or may mark the crisis of the disease. Perseverance in its perusal has generally healed them completely."

In view of the benefits which this book is said to confer upon afflicted humanity, is it not strange that the Christian Scientists, professed lovers of their kind, have not organized themselves into a society for the free distribution of this precious volume, whose leaves are for the healing of the nations? As yet, we have not heard of Christian Science sending out missionaries to deliver the benighted and suffering, by scattering abroad Science and Health. We have heard, however, of healers, who, for a consideration, will treat your maladies, providing you pay promptly. The philanthropic spirit of the cult is further revealed in the fact that the cheapest edition of Science and Health is three dollars per volume—an exorbitant price for a book of its size and mechanical execution. You will seek in vain for a single instance where Christian Science has given money to benevolent or philanthropic institutions, either within or without the fold. It supports no orphanages, hospitals, schools, missions, homes for the infirm and aged, or any charity that appeals to the

purse through the heart. Christian Science exists chiefly for the benefit of Mrs. Eddy. She, and she alone, is the supreme object of its benevolence. The cult is a great trust for the enrichment of its founder. Mrs. Eddy says: "A Christian Scientist requires my work on Science and Health, and so do all its students and patients. Why? First, because it is the voice of truth to this age and contains the whole of Christian Science, or the science of healing through Mind. Second, because it was the first published book containing a statement of Christian Science, gave the first rules for demonstrating this science and registered this revealed truth, uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the science. Third, because this work has done more for teacher and student, healer and patient, than has been accomplished by other works." We are not so sure of what it has done for others, but at three dollars a volume, the book has certainly done great things for Mrs. Eddy. In March, 1897, Pope Mary issued the following mandate: "Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one

year, commencing on March 14, 1897. 'Miscellaneous Writings' is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-Book more correctly than a student can. The Bible, 'Science and Health, with Key to the Scriptures,' and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and sell as many of these books as they can. If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this church. Mary Baker Eddy." Thus, under pain of excommunication, every Christian Scientist, connected with the Mother Church, became a book peddler. No wonder she appends these words to her preface of "Science and Health:" "The Author takes no patients and declines medical consultation."

Christian Science starts out by denying the existence of a material body and the reality of physical disease, and then claims the power to heal an imaginary body of an imaginary malady. "Consistency, thou art a jewel!"

According to Christian Science, "immortal mind" has no consciousness of material things



and no apprehension of disease. It is only the mortal mind which apprehends sickness and sin, but Mrs. Eddy says this mortal mind is a false mind and that its testimony is necessarily false. When it testifies that sickness and pain exist, it is false testimony, but when it testifies that disease has been cured by a Christian Science fakir, then its testimony is true. Some Christian Scientists weary you with a recital of their previous ills, and recount how many physicians gave them up, and then add, in the same breath, that their sufferings were only the delusions of a false mind. This inconsistency is naturally puzzling to thinking people.

Does Christian Science alleviate pain and cure disease? Yes, and no. We all recognize that the mind has a mighty influence for good or evil over the human body. Quacks and cranks of every kind and in every generation have taken advantage of this remarkable fact in human nature. This is the one strong point in Christian Science. Certain diseases are entirely dominated by the power of the mind, and Christian Science is successful in dealing with these maladies, but it does not heal them through its theory of healing. A good, vigorous, jumping tootache has been cured as soon

as the sufferer pulled the dentist's door-bell, but it would be folly to conclude that the mere pulling of a dentist's door-bell is a cure for tooth-ache.

Hypochondriasis, neurasthenia, hysteria and mono-mania are peculiarly susceptible to Christian Science treatment. Nervous women, especially those living in opulent circumstances, leading self-centered lives, suffering from ennui, vanity and inanity, become afflicted with imaginary diseases, and are the easy victims of the Eddyite healers who strive to arouse in these patients a vigorous resistance to the idea of disease. The psychology of suggestion plays an important part in this treatment. Those cured by Christian Science are small in number, in comparison with the countless millions who have been healed of real maladies by the use of medicines. Indeed, mesmerism, hypnotism, faith-power, metaphysics, animal-magnetism and many other things can make a better exhibit than Christian Science; but the results of all of them combined are unworthy of comparison with the results of the legitimate and scientific practice of medicine and surgery. If all who have been helped or healed by these various means were to make a religion of the matter, there would be a Chris-

tian Mesmerist Church, a Christian Hypnotist Church, a Christian Mind-Cure Church, a Christian Allopathic Church and a Christian Homoeopathic Church, as well as a Christian Science Church.

Self-consciousness and morbid introspection lead to mental and physical depression. Diseases of the liver and kidneys are largely super-induced and governed by mental conditions. Cheerfulness, mirthfulness and joy are the best medicines. Wise physicians have always recognized this great truth. Kresius, a Latin physician, who flourished over two thousand years ago, was the first to discover the effect of one's spirits upon health. He used to say that he could not determine which was first, good health or good spirits. The two were so closely related that neither could exist without the other. This famous man had a maxim, which he declared to be the secret of all success, "a long face makes a short life."

There is profound philosophy in the saying—"Laugh and grow fat." If everybody knew the value of laughter as a health tonic and life pro-longer, there would be fewer Christian Scientists, and the tinge of sadness which now clouds the American face would largely disappear and

thousands of hypochondriacs would be restored to health. That exquisite poise or balance which we call health, and which results from the harmonious action of all the functions of the body, and sometimes destroyed by worry, grief, anxiety or a sleepless night, may be often wholly restored by a good rousing, hearty laugh. A cheerful, jovial physician is often better than all his medicine. Esculapius wrote comic songs to promote circulation in his patients. The celebrated English physician, Dr. Sydenham, declared that the arrival of a merry-Andrew in a village was worth more than that of twenty asses loaded with medicines. Cheerfulness and joy are God's medicines, which everybody ought to take. Christian Scientists would be driven out of business, if people only knew the medicinal value of a bottle of laughter, taken three or four times a day, well shaken up.

"A merry heart doeth good like a medicine."

Christian Science has no healing power peculiar to itself, distinguished from the many methods universally known and applied, by which the mind is directed away from the body.

The Occultists of the East, long centuries ago, possessed the power to reduce the pulse rate by

mental force alone. To-day, every physician recognizes that voluntary mental depression lowers arterial tension. The practitioner who gives the most attention to the mental condition of his patient is the most successful.

What Christian Science believes has nothing to do with its so-called cures. Its philosophy, theology, Biblical interpretation, physiology and sanitary system, have no more to do with the cures wrought than the relics of the Roman Catholic Church have to do with the cures that are ascribed to them.

While reporting many cures, the Eddyites do not mention the multitudinous failures and numerous deaths which have resulted from their neglect and folly. It has been the writer's melancholy duty to bury a number of their deluded dupes thoroughly "cured" by Mrs. Eddy's teachings, and to see helpless children left to suffer excruciating pain, unrelieved by their parents. Many Christian ministers have had a similar experience. The Rev. H. D. Jenkins, D. D., writes, in the *Messenger and Visitor*, of September 6, 1905, of a widow, a Christian Scientist, "who started a blister upon one heel by a long walk on a hot day, and repeated the walk the next day to prove that her heel itself was all

in her imagination. Naturally, she then had proud flesh in the sore. The third day, to make the evidence conclusive, she repeated her tramp, and she died of blood poisoning a week or two later. I buried her with Christian rites, for despite her suicidal folly, her heart was right toward God.

"About the same time I was called upon to bury a prominent business man, who had been stricken suddenly, who died before he had time to arrange his affairs or even to tell his family in what condition they would be found. His widow, a "confirmed invalid for many years," whom he had carried to and from her lounge whenever she wished to be moved, was laid upon the sofa to listen to the services which I conducted. I remember that I said to myself at the time that the healthiest-looking woman in the room was that same 'confirmed invalid.' Well, the investigation of his affairs, after the funeral, showed him hopelessly and irretrievably bankrupt. There was absolutely no one to whom the widow might turn for assistance. It was a case of either 'fish or cut bait.' Thereupon, she was carried to the train. She was brought before a 'healer,' and, of course, came back inside of three weeks, 'well.' She is now,

next to Mrs. Eddy, perhaps the most famous expounder of the new cult in the States. Had her husband left a fortune, she would probably be in bed yet. A great many people find they can walk when there is nobody ready to carry them.

"A young couple whom I had married came to me three years later in great distress. Their only baby, a beautiful boy, had died. They were followers of Mrs. Eddy, and declined to talk about the case; but, with tears, implored me to officiate at the simple funeral. Of course, I consented. I confess I was surprised upon going to their apartments to find nobody in the room where the little white casket lay. The mistress of the manse walking beside me, went to the bier and looked upon the lovely baby features. She turned to me with a start. "Father, it was a case of diphtheria, wasn't it?" "Certainly," I replied, "but you may stay. The family will not risk themselves in this room, but they are willing to expose us and our children." We called two weeks later to offer condolences, and found the room recarpeted, repainted and repapered. The child had died without any physician's care, but after it was lost, while they would not acknowledge that it had died of an infectious disease, they would not occupy the

rooms again until they had been completely renovated.

"The family most prominently identified with the movement in my field is now almost extinct. Except the parents, not one reached middle age. Five or six members of the household died in swift succession, one by a lingering and excruciating disease, which racked and tortured her in every limb. But to the end she would never admit that she had ever felt a pain. Her sister, who had led her into this delusion, was soon after taken to an asylum for the insane. *Her mind had given way* under the strain. Yet '*nothing was the matter,*' as the few survivors still insist.

"One of my neighbors recently went to attend Mrs. Eddy's 'jubilee.' He and his wife were full of joy. They had discovered the secret of immortal youth. They and the party with them had bought a diamond tiara for their 'mother.' The poor fellow left the diamond crown East, but he brought his wife back—in a coffin. When any one asks me 'What do you think of Christian Science?' I answer, 'Just what any man must think of it who has been burying its adult dupes and its infant victims for twenty-five years.'"



The cases reported to be cured were not cured by Christian Science, but in spite of it. These cures were effected by the *Vis Medicatrix Naturae*, or healing power of nature. Disease is an abnormal condition, and nature constantly seeks to heal it. Every one knows of instances where nature has cured disease without the aid of medicines. Physicians recognize the fact that all their medicine can do is to aid nature, the great healer, to effect a cure.

Christian Science is failing constantly as a disease healer. Its failures are more numerous and conspicuous than its cures. There is positively no scientific evidence on record that it ever cured a case of organic disease.

"Prof. Townsend, of the Boston University, offered Mrs. Eddy, or one of her students, \$1,000 if they could reset a case of hip or ankle dislocation without touching it, and \$2,000 if they could give sight to one born blind. Now, if Mrs. Eddy had declined this offer because it required too much, we would find no cause for criticism, but Mrs. Eddy soberly declared that if she had accepted Prof. Townsend's offer, he would lose his money, as she had done more difficult tasks than this!"

Christian Science, while professing to relieve

the sufferings of humanity, has increased those sufferings a hundred-fold. If its teachings were universally accepted and all medical knowledge, surgical skill, hygiene, physiology, sanitary science and anaesthesia were dispensed with the world would be transformed into a veritable charnal house.

Christian Science, with its glittering promises, has raised the hopes of many invalids only to cruelly disappoint them. Possibly, they failed to pay sufficiently, for this is a cardinal maxim of the cult that "the patient who pays is more apt to recover than he who withholds a slight equivalent for health." To make a cure dependent upon pay is sufficient to show the unchristian greed of the whole system. If it had stopped, when it had persuaded people, who were suffering from imaginary ailments that they were deluded by a false mind, Christian Science would not be open to criticism, more than any other device designed to amuse the feeble-minded and ameliorate their condition. "But inasmuch as it seeks successfully to extract money from those subject to delusions, for a compensation that is purely imaginary, it comes within the category of get-rich-quick schemes, that ought to be suppressed by law."



And yet, men and women, notwithstanding this tremendous impeachment, notwithstanding its gross inconsistency, and shallowness, and dishonesty and hypocrisy, will continue to follow after Christian Science and profess to believe in its honesty and intelligence, until they are smitten with a pain, and then they will be rudely disillusioned.

CHAPTER VII.

CONSTITUENCY.

Christian Science has an attractive constituency. Its most popular and flourishing societies are attended by would-be fashionables, who, despite their teaching of the non-existence of matter, set great store on such material things as dress, jewels and equipage. Its female Pope, and those associated with her in the management of the society, are striving to make it a close corporation, a select body, to which only the illuminati and aristocracy, with purple, fine linen, jewels and substance, shall be welcomed, and whose respectability must be attested by the size of their exchequer. The poor are not wanted.

Its members, at the present time, are more interested in the social features than in the therapeutic and religious teachings of the cult. Many visitors, who have attended the meetings of the Eddyites, attracted by curiosity, have remarked that the adherents appeared to be intelligent and even intellectual people. Appear-

ances, however, are deceptive. Coleridge relates an incident which proves the utter unreliability of appearances. He once sat at a state dinner, opposite "a dignified man, with a face as wise as the moon's." The awful charm of his manner was most impressive. His dome-like head, expansive brow, profound eyes, and expressive countenance all indicated intellectual and moral power. "If he would but speak," thought Coleridge, "what wisdom should we hear, what breathing thoughts in burning words!" Suddenly the imp of gluttony made the man speak: "Give me them dumplin's, will you? Them's the jockeys for me." Sir Oracle had been heard from and the spell was broken. You cannot determine the inward man from the outward appearance. Appearances deceive. Not all rich-looking, pious-looking and intellectual-looking people are rich, pious or intellectual. A careful study of the Christian Science constituency will painfully accentuate this truth in every particular. Of shamming and masquerading, there is no end. "Great is paint!" cried Carlyle in his day. Great is pretension! is the cry of our time. In this art, the Eddyites excel. Their claims to superior wisdom and abounding health, and unalloyed joy and freedom from sin and

pain—how often are they wholly false—how seldom wholly true!

The writer has conversed with many Christian Scientists, asking leading questions regarding the philosophy and theology of their cult, and has experienced great difficulty in repressing audible merriment at the shallowness, superficiality, pretension and painful ignorance of intelligent-looking people, concerning the subject under discussion. In pointing out the absurdities and abounding falsities and contradictions of Christian Science, and asking an explanation for these incongruities, the invariable reply has been: "I am only a babe in Science, and cannot answer your questions." The unbiased investigator is fully persuaded in his own mind, that the Christian Science constituency is composed of a heterogeneous aggregation of babes of both sexes and of all ages in various stages of infantile development, with poor prospects of ever reaching mental maturity. It is not uncharitable to say that they are sciolists, who would be convinced at once of their folly were not their ignorance as colossal as their arrogance.

Recently, a man was excluded from a prominent Baptist church in New York City for un-

speakable vileness. The pastor of this church, a man universally beloved for his sterling Christian character, writes as follows: "You will recall what I told you about that moral leper, whose vile conduct resulted in his expulsion from my church. In a recent letter, he says that he 'has been received into the Christian Science Church and feels very much at home in this new relation.' You may draw your own conclusions." The Rev. Albert G. Lawson, D. D., in an address before the Baptist Minister's Conference of New York City and Vicinity, said:

"A certain prominent healer and teacher is a man excluded from different Baptist churches for immorality, twice divorced for similar causes and cruelty, once arrested and convicted for an assault upon a woman he had agreed to marry, tried for robbing one of his patients, a woman, of a considerable sum of money, imprisoned for months and obliged to pay back the stolen money, and yet this spoiler is believed to have pocketed thousands of dollars each year for some years past in his active trade of teacher and healer. Another had a wife dying of consumption, who not only forbade her having a physician, but when relatives brought comforts and

medicines to her, burned them up or threw them away, and upon the death of his wife deserted his helpless children; but none of these things prevent his plying his villainous course of healer and teacher."

In view of these facts, we are not compelled to infer that Christian Science is the rendezvous of moral and spiritual bankrupts, who find therein congenial fellowships and affinities. But denying the horrible reality of sin, suicidally emasculating the moral nature so as to be wholly oblivious to the chidings of conscience, many sleek, oleaginous sinners naturally gravitate toward Christian Science. Like seeks like. "Birds of a feather flock together." Many Christian Scientists love truth, honesty, temperance and chastity, but they are truthful, honest, temperate and chaste, not because of the Christian Science teachings, but in spite of them.

In Mrs. Eddy's "Miscellaneous Writings," page 288, are these words: "Is marriage nearer right than celibacy? The answer is, 'Human knowledge indicates that it is, while Science indicates that it is not.'" Therefore, Mrs. Eddy's views on marriage are not in accord with the Scripture and with her own example. She has had at least three husbands, but with Mrs.



Eddy precept is better than example. Dr. A. C. Dixon, of Boston, says: "The proof is abundant that Mrs. Eddy taught her students that women to-day can bear children as the Virgin Mary did, without a human father; and I am informed on good authority that there are three women now living in this Commonwealth of Massachusetts who declare that they have borne such children. At the christening of one of these children, the mother, pointing to the child on the bed, said: 'There lies the incarnation of Jesus Christ.' It is painful to speak of these things, but loyalty to truth demands it."

The growth of Christian Science and the number of its adherents have been exaggerated. It is difficult to get reliable statistics, for many of the members of the local churches are also enrolled, upon payment of the customary fee, as members of the Mother Church, at Boston. At the present time there are about 400 churches in the United States and Canada, with a membership of nearly 100,000.

While much is said of the constant accessions to the cult, nothing is said of the wholesale desertions from its ranks. Many people, who were at first attracted by its pretentious claims, upon investigation, discover its errors, sophistries and

hypocrisies, and speedily withdraw from its fold. Its growth and present proportions may be accounted for by many things, chief among them being:

1. Ignorance of the Word of God.
2. The desire for something new.
3. The astounding lack of the power of logical induction in the average mind.
4. Because Christian Science appeals to the vanity of the mentally and morally deficient. "There is always a restless race of faddists, quacks, cranks and monomaniacs in general. Some are retired profligates, into whose minds, swept empty of vice, but destitute of truth, the demons of vanity, curiosity, paradox and unreason appear to have rushed with riotous vigor."
5. Because it flatters human nature.
6. It presents an easy method of gaining a livelihood without hard work. One of the "healers" advertised: "Will exchange Christian Science treatment for first-class tailoring."
7. Its butterfly constituency, arrayed in extravagant finery, attracts the thoughtless. Christian Science is extravagant—on itself. An abundance which abounds and superabounds, delights and attracts—the foolish.

8. Because of its asserted cures and promises of deliverance from sickness, fear and death.

The deluded adherents of Christian Science cling with fervent emotion to that which they know to be false. Their veracity and sanity are put under suspicion by their words. Fortunately, however, their actions give the lie to their idiotic assertions. They deny the existence and testimony of the five senses. It is literally true that persons without senses are persons without sense, actual or possible. Herein lies the only feasible explanation of their nonsense. The result of this masquerade and hypocrisy is conscious loss of character. No one can habitually deny the great facts of life, such as the distinction between body and spirit, the existence of matter, sickness, pain, sin and death, and cultivate the habit of untruthfulness, mental casuistry and double dealing, without consequent mental and moral degradation.

Christian Science is an enchantress. There is a Grecian fable which tells of a foolish youth who was lured to his death by an enchantress. Sauntering into the garden to pluck a rose, the youth beheld the lithe form of a beautiful maiden, standing in the shadows of the neighboring grove. With soft words and sweet, she

called him. Forgetting his loved ones in the palace, the youth ran after his enchantress. Along a pathway of flowers, she danced before him, sometimes sweeping the strings of her harp, sometimes singing most sweetly, ever shooting arrows from her eyes, yet ever eluding his embrace. On and on she led him into the bog, that covered his garments with mud, through thorns and brambles that tore his skin—over rocks steep and sharp. Yet the youth kept on, in the hope of drinking at last the sweet cup of her sorcery. When, at the night-fall, the desire of his heart was given him, the illusion fell away, for he embraced not a beautiful maiden, but an old hag, who had led him into the desert, to a hut whose stones were darkness and whose walls were confusion.

To-day, this fable is being enacted in real life. Christian Science, the enchantress, with manifold blandishments and honeyed words, declares there is no sin, no disease, no pain, no death, and cruelly entices the young and the old, with promises of health and happiness, into the morass of unbelief, and then, disillusioned, they discover that Christian Science is a decrepit old hag—a fraud and deceiver.



CHAPTER VIII.

THEOLOGY.

Christian Science vaunts itself not only as a healer of disease, but it makes elaborate pretensions as a religious teacher as well. It solemnly asserts that it has a divinely authorized message, and that "Science and Health" contains the latest revelation of God to this and all succeeding generations. Christian Science teaches a theology, founds societies, builds churches and, by means of hired lecturers and press agencies, carries on an aggressive propaganda. Its most successful lecturers and readers are women, who, forgetful of woman's true sphere, seek to adorn the rostrum and pulpit, rather than the home. There is only one thing in all this world weaker than a womanized man, and that is a manized woman. These women lecturers, shunning the responsibility and glory of maternity, propose to unsex themselves, and usurp the reins and the toga.

It is extremely difficult to understand the theology of Christian Science, for its language

is so vague, contradictory, mystical and nebulous, that it is hard to say just what the author of "Science and Health" really believes. With superlative self-assertion and brazen effrontery, Mrs. Eddy puts her quarter ounce of pedantry over against Omniscience, and proclaims, with dogmatic audacity, absurd and untenable doctrines. She denies the personality of God and, therefore, his transcendence. "God is love, love is principle not person." Again, she affirms that "God is all in all." This has a pious sound. What does it mean? The root idea is that God is the sum of the universe. This is Pantheism, pure and simple. Over against her inconsequential *ipsa dixit*, "God never created matter," is the majestic word of Jehovah: "In the beginning God created the heavens and the earth." Still further, she declares that "Mortal body and material man are delusions." Christ, after his resurrection, said: "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have."

The Pundita Ramabai, a learned native of India, said: "On my arrival in New York, I was told that a new philosophy was being taught in the United States, and that it had won many

disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people four thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. It means just this—the philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist.” Evidently the name Christian Science is a misnomer; it should be Pagan Nonsense.

“Mrs. Eddy dethrones God, the Creator, and puts in his place an impersonal thing, which she calls Principle, Love and Life, but it is a principle without a personality, love without a lover and life without a living being.”

Christian Science is equally fallacious in its teachings regarding Jesus Christ. Mrs. Eddy draws a distinction between Christ and Jesus. Christ is held to be Divine Principle, not person. Jesus was the human concept, the Virgin’s Son; the offspring of self-conscious communion with God. The Christ of Christian Science is not the Christ that Christendom has reverently wor-

shipped for nineteen centuries. He is a new invention of Mrs. Eddy's, formed by combining the exploded errors of the Arians, Sabellians, Nestorians and Docetae, and forging them into one monstrous and untenable heresy. A careful study of Christian Science, with special reference to Christology, leads one to exclaim: "They have taken away my Lord and I know not where they have laid him."

Mrs. Eddy is guilty of blasphemy when she says "The Holy Spirit is Divine Science." "The Comforter I understand to be Divine Science." Pentecost she calls the "influx of Christian Science."

Science and health declares that—"Man was and is God's idea, even the infinite expression of infinite Mind and co-existent and co-eternal with that Mind. Man, has been forever in the eternal Mind, God. Man's consciousness and individuality are reflectors of God. They are emanations of Him, who is Life, Truth, Love." These views of man are unscriptural and unchristian. They are simply the echo of those exploited by Madame Blavatsky, in her Oriental Theosophy.

Mrs. Eddy's view of sin renders her theology most attractive to the practical worker of un-



righteousness. She says: "Man is incapable of sin, inasmuch as he derives his essence from God and possesses not a single original or unde-rived power. Hence, the real man cannot de-part from holiness." Man, as a part of God, cannot sin. Christian Science teaches that sin is a delusion of mortal mind. The Bible says: "If we say that we have no sin, we deceive our-selves and the truth is not in us." Sin is the awful reality of the universe. It fills our hos-pitals, jails, asylums and prisons. What a bitter reminder of the existence of sin are the statutes, and fines, and policemen, and magistrates, and courts, and penitentiaries, and scaffolds! Sin is the crushing, intolerable burden under which the whole creation groans. This attractive doctrine however, that sin is a delusion of mortal mind, swings wide open the door to evil conduct. It puts a premium on immorality and excesses of all kind, for "if sin is only an error of mortal mind, then the practical outcome of this theory will surely be that man, being spiritual, his nature cannot be corrupted by anything his mortal mind can do." The ancient Gnostics taught substantially the same doctrine of sin, and the student of history will recall the fla-grant immoralities, unbridled licentiousness and

dreadful excesses of which they were guilty, shocking even the dull moral sense of a profligate age. If there are no such things as lying, stealing, fornication and adultery, and if the commission of these sins do not impose guilt on the miserable perpetrator, then they may be committed with impunity. Such teaching breaks down all barriers and permits men to do whatever is pleasing in their own sight. The lamented Dr. A. J. Gordon, of Boston, said, with good reason: "If the body is only a phantom and flesh only a shadow, it is logically certain that by and by some very practical sinners will take refuge under this system and insist that sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom and the shadow of a shadow." There can be only one result. The awful leaven is working. Already the dread harvest is appearing, and tends to confirm the persistent and painful rumors that in a certain Christian Science Church, sinful practices are winked at, and festering impurity smells to heaven with its corruption.

If there be no such thing as sin, there is certainly no need of the great doctrine emphasized

by Christ, in His words: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Consequently, we are not surprised to find that Mrs. Eddy entirely ignores the doctrine of regeneration, for man, as a part of God, is incapable of sin and, therefore, not in need of the new birth.

The Atonement has no place in Christian Science. Denying the need of regeneration, it repudiates entirely the vicarious sacrifice of Christ upon Calvary, and asserts that there is no such thing as pardon through a crucified Redeemer. The Christian Science myth, says: "One sacrifice, however great, is insufficient to pay the debt of sin." Jesus Christ says: "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many." Revelation says: "We are reconciled unto God by the death of His Son." "Ye were redeemed with the precious blood of Christ as of a lamb without blemish."

The declarations of this "new religion" regarding prayer are equally startling. Mrs. Eddy says that "the habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanity circumscribed—an error which represses spiritual

growth." And, still further, she declares: "If prayer nourishes the belief that sin is cancelled and that man is made better by merely praying, it is an evil." And yet, again, she says: "God is not influenced by man." Prayer to an abstraction, to an idea, even to a mind where love and sympathy are wanting, is assuredly a waste of time and energy. Over against these statements of a self-hypnotized woman, whose only credentials as a teacher are her effrontery and arrogance, stand the eternal words of Scripture: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father in Heaven give good things to them that ask Him." "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Christian Science ignores entirely the ordinances of Baptism and the Lord's Supper. For these "material rites," as they call them, the Eddyites have no respect whatever. Baptism, they say, is a purification from all error. "Their Eucharist is spiritual communion with God." Mrs. Eddy says: "If Christ—Truth—has come to us in demonstration, no commemo-



ration is requisite, for he is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?" Christ said: "It is expedient for you that I go away; if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Thus, the coming of the Holy Spirit was dependent upon the absence of Christ. Memorializing Christ is, therefore, necessary and has a profound significance. Every time we gather around the Lord's Table and partake of the bread and the wine, we perform a seven-fold act—an act of service, obedience, loyalty, commemoration, faith, proclamation and expectancy. Our Lord's command—"This do in remembrance of me," has never been abrogated and is of perpetual obligation.

Such is a brief outline of the theology of Christian Science, as presented by the so-called "discoverer" and "founder" of the cult. Manifestly, it is not Christian. There is not a single doctrine taught by Jesus Christ that Christian Science unreservedly accepts. Dethroning God and denying his personality, discrowning Jesus and robbing Him of His deity, identifying man with the All-Soul, discarding the doctrine of the Trinity, denying the existence of sin and the

need of regeneration, repudiating the atonement, ignoring the Holy Spirit, discrediting prayer, spurning the ordinances, externalizing religion, perverting the Scripture, inculcating selfishness, fostering conceit, promoting hypocrisy, encouraging superstition and ignorance, flattering sinful human nature and deluding the soul—Christian Science is unchristian, anti-christian, anti-biblical, Christless, Godless—in brief, Pagan.

Christian Science, therefore, has not a single foundation upon which sinful man can build for eternity. It is the preaching of another gospel and merits the anathema of Paul: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The followers of this heresy complain bitterly because of the attitude of the Christian Church in declining to fellowship with them. When there can be fellowship between Christ and Belial, between righteousness and sin, between truth and falsehood, then, and not till then, can there be fellowship between evangelical believers and Christian Scientists. The attitude of the Christian Church must be one of uncompromising hostility, and every battery of righteousness

must be turned upon this system which would destroy the intellectual, moral and spiritual welfare of society. Silence, indifference, compromise on the part of the Christian Church, is disloyalty and treachery.

FINIS.





